

OR,

Some seasonable and modest  
Thoughts in order to the furtherance  
and promoting the affaires of Religion,  
and the Gospel, especially in *Wales*.

Mainly  
Tending to the Discovery of the E-  
vills of extreams, and the Spirit of Errour  
and dissention that hinders the success, and the  
begetting of a due temper and moderation of  
Judgement, with an universal love and  
peace amongst us.

All rationally, materially, and  
very moderately handled.

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By J. L. Esquire.

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*Si quid hic pietati, si quid bonis moribus, si quid sacris  
literis, si quid Christianæ ecclesiæ consensui, si quid  
nulli veritati dissentaneum à me dictum est, id nec  
dictum esto. Grotius in Proleg. de jure  
Belli & Pacis.*

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LONDON,

Printed by R. I. for N. Ekins, and are to be sold at his  
shop in *Pauls Church-yard*, at the West end of  
*Pauls*. 1656.

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To His Highnesse OLIVER

Lord Protector of the Common.

wealth of *England, Scotland, Ireland,*  
and the Dominions of the same.

May it please your Highnesse,

**T** Hese poor leaves, as Beggers in their  
guile and tone, creep from their Author  
into the shade and shelter of your great  
Name; the renown of your goodnesse, as well as  
your greatnesse, imboldening mee and them to such  
an Ambition; they are the concernments of God  
and Religion, in those Countries that lay a brit-  
tish claim unto you, and for none more proper than  
his Champion, and their so great friend; and e-  
specially were it so as is most true, you are in a kind  
a Parent unto these poor thoughts (though they were  
some faint abortive conceptions formerly) your  
own most excellent and pious considerations on the  
fast, 24. March 1654. Gave them this birth  
and vitall motion they now have; and if nothing  
more worth, yet that the World may see what effect  
and fruit your Pietie can produce, so much time  
over, and when least thought of. They pretend no  
higher Inspiration than the gleanings of some  
harmlesse reading; and happily Truth, which is  
said to ly in hiding, may be sometimes more dis-

*The Epistle Dedicatory.*

cernable among the Shades of Woods and Mountains, than in the Press and Throng of the World. Great Sir, these mean Papers tend to the Discovery of the Evills of Extreame in my Countrie, that marrs our happines, and would be a means of gaining that Healing Spirit of Love and Peace you hold forth. Though I am no Prophet, yet I dare boldly affirm, that the unhappy spirit of Dissention is at his last tug, and will shortly be quite ejected, and that such a spirit as besell Joseph and his Brethren, is with his face toward us; and then not only England, but great Brittain, for ever happy, for ever glorious.

And no question but that God Almighty, who hath hitherto so signally sowned you by so many-fold and stupendous demonstrations of his Providence (your very enemies so confessing) will doubtlesse still reserve you for this other part of his great Design amongst us, to his own great Glory, and his Church's Advancement in all the World; which shall bee the real and constant Prayer of

Your Highness meanest and  
humblest of Servants,

JOHN LEWIS.

An



AN  
INTRODUCTION,  
WITH  
Some modest advertisements touch-  
ing the Author; and a brief view of  
the progress hitherto in the affairs of  
Religion and the Gospel in  
WVALES.

Good Readers,

**H** Shall humbly beg from all of you, that the unworthinesse of the Author may not prejudice any truths that here may offer themselves unto you. Many professing themselves to be Patriarchs and Masters of Religion in my Country of *Wales*, I thought my self also a little concerned to bring in my poor mite in the way I was most capable of; and with my *Hand*, as they with their *Tongue*, to further so blessed a work. I may truly say, that I have had ever a genius to the affairs of Religion, and this thirty years known something from it, and have had some blessed experiences of Gods dealings in my own soul, and have been something versed in Men, and Books of severall sorts, though but a slender proficient, and not read only one side (as they say) of the leaf, and those that run in one strain of Opinion, which indeed meerly begets stiffnesse, and obstinacy, and an aptnesse to

B

jang-

*Evangelizo  
manu & scrip-  
tione, Raynold.  
in prefat.*

The Parlia-  
ment explain-  
ed to *Wales*.  
1646.

jangling and dissension, the only hope of Religion, I thought it  
so side, that I was the first of my Country that did publish  
anything in order to the Parliament, and what *Reproaches*,  
*Dangers*, and *Discouragements* I incurred, I list not to  
mention; for my part, I envy not any that came in at that  
eleventh hour, and I hope my portion is referred for mee in a  
better World. I was in the number of those that were named  
in the Act of the Propagation of the Gospel in *Wales*, all  
which together I hope will warrant mee to offer my poor  
thoughts unto the World, in an affair of so much consequence  
to God and my Countries good; and the great Searcher of  
hearts can witnesse, I have no design to humour any, or to  
crosse any in the wayes and Principles they have layed, but  
merely to shew the dictates of my own poor Judgement and  
Conscience in a businesse of so much moment to God, and the  
good of soules.

It hath been my prayer that it should give offence to none,  
and the Judiciously godly I doubt not will discern so, and that  
it is my heart that hath most guided my hand throughout,  
That some well meaning men will dart their misprisions  
and censures at it, is my expectation; but I shall pity and pray  
for them; but dare undertake, if they will bee pleased to read  
and understand without prejudice (which I confesse a hard  
task) they may at last konne mee thanks, and find herein  
something to enable their Judgements, to grow up to their  
affections, and may in good time prove, though the least *serle*,  
*Notionall* and *Talkative*, yet the more *firm*, *practicall*, and  
*peaceable* Christians.

And I pray let it bee understood, that it is merely calcula-  
ted and intended for the Horizon of mine own Country, and  
to the State of Religion there, and not to others that live in  
the higher Regions of Spirituallities; and yet if such may have  
any benefit, I shall think my labour the more happy, and give  
God the glory.

I humbly in the last place beleech all, that what is here  
rendered with some pains, candor, and good will, may not be re-  
ceived with mistakes, and uncharitableness, in confidence  
whereof I shall proceed.

The

The advancement of Religion, and the Gospel, is such a work, that God and his Angels, and all good men have their eyes in speciall manner beholding it, and how sweetly; then should all such as have to do with it stand affected? and my heart gives mee, there should be yet more in it, than what is hitherto done and seen. I am assured the Commissioners and Ministers hitherto employed in it (for all the Calumnies against them) wanted not much zeal and reall good intentions therein they put out most of the old Ministers, and for ought of them I know, most of them well deserving it, but the defect and complaint is, that their vacant places are not yet sufficiently supplied, and those that are come into their places, are such, that make it their whole work and businesse, most of all, only to preach (not but that I account Gospel Orthodox preaching a holy and necessary ordinance, and we should all bless God for it) but that many could wish and desire with it some other parts and duties of Religion, and some more provisions for the frequent and reverent use and comfort of the Sacraments, and other usuall administrations; for without question, I humbly conceive, they are functions that are proper and pertinent to the Ministers, and they are the means to maintain the face and visibilitie of Religion (if not some sense and reverence of God among the common people) indeed Religion, or divine worship in a larger sense, and the Gospell, (though pity they should ever be parted) are not altogether the very same things (as I shall clearly shew in a more proper place) and the not right distinguishing of them, doth cause amongst us some mistakes, if not inconveniencies; hence the people now generally mutter and say, that when they customarily assemble, they come (as indeed out of a Principle of nature) to serve and worship God, and not merely to hear and bee instructed. Now as for some thousands that are said to bee converted amongst us by late preaching (my charity bids mee hope, really in Christ, and praise be to God for it) yet others in opposition to them complain (that for many more thousands for want of preaching, or any other publick duties of Religion, and the distance and scarcitie of Ministers (at least such as they will attend to) are ready to make defection,

*Conandū est  
inter Chri-  
stianos, ut  
publica reli-  
gionis facies  
existat. Cal.  
Instit. lib. 4.  
cap. 20.*

and fall away to Poperie, if not utter prophanesse, and neglect, and contempt of all Religion, wherein no doubt Gods Glory will suffer, little lesse than it is advanced in the other.

And I humbly conceive this is an impartiall view of the progress hitherto in the work of Religion, and the Propagation of the Gospel amongst us, for the help and furtherance whereof I shall further offer unto you what followeth.

*The hinderances of the successe of Religion, and the Gospel, discovered.*

I conceive it will bee most available to the design, to discover, first what *Lets* and *Obstructions* lye most in the way, and after to propound the Remedies and means to promote it; Certainly our Lets and hinderances of successe, proceed from some mistakes and dissensions amongst us; and I have often mused seriously, wherein this spirit of error and discord doth lye; and in my poor judgement it chiefly lurks in *meer words*; and I have thought it is no marvell the Apostle hath so often and emphatically warned us to beware of them; charging before the Lord that they strive not about words; and indeed if wee look upwards through the whole ages of the Church; wee shall find they have been ever unhappy and fatall to it; one word, or rather syllable or letter, rent and ruined the antient glorious Church of the East, and Mr. Calvin bemoaning the same unhappinesse of Words in his time, as when some not content with words, the primitive Church was necessitated to make use of, but would have words out of Scripture with more inconvenience, they did, saies hee, *ob nudas voculas, diligenter* so brabble and quarrell about words, that *veritas altercando amittitur, & charitas odioso rixanda dissolvitur*, Truth, Love and Charity, was lost and gone. And it please God wee had not cause to make it our owne complaint in these dayes; I verily think there hath not been an age more guilty of this vanity and unhappinesse than wee are. I list not hear to offer you a list of the words wee contend and differ about, I beleve there is scarce a word that belongs to the Body of Religion, whether those from Scrip-

1 Tim. 2. 6.

4.

ὁμολογίαν ὁμολογίαν  
ἐν ὁμολογίᾳ

*Arianism.*

Instit. lib. 1.

c. 13. Sect. 3.



ture, or used in *Divinitie*, and the *Church*, that hath been left unquarrelled with by some or other; and I pray God the word *Scripture* it self, calling it *Bible*, and the ancient *Greek* names, and *Titles* of the Books, as *Genesis*, *Exodus*, &c. may be left quietly alone; nay, many words of the Language, but of civill use, are gain-said (such a turbulent Villain is this spirit of Error and Dissention) the Remedy whereof (with all humble submission to the godly wise) and especially safest for Religion, were to rest and stand content with words, as *use* and *customs* hath delivered them unto us, for they have been ever held to be the sole *Masters* of *Words*, and to give the *Law* and *stamp* unto them; and it is worth taking notice of, that many times words of good and harmlesse signification, through Ignorance and prejudice, become in time to be taken in the worse sense; which did we understand, and not behold them through the false glasse of prejudice, clearly in their first innocent institutions, and right meaning; a wise man would but laugh at the variances about them, though some of them passing through the revolutions of corrupt ages, may carry some cause of offence with them, yet so to strive for them, even to so much trouble and loss of Charitie, I conceive is a *Remedie* worse than the disease, and many can make that wise use of them, as to bear with them as some petty monuments of the Truth, and Antiquity of Christian Religion, &c. And I conceive it would bee a labour well bestowed, for some able hand, to open and explicate all such words in Religion, as the Vulgar take offence at, that every body might not call this and that *superstition* and *Antichristian*, without more ground than his own weak fancie; and doubtles it would be a course that would much conduce to settle mens judgements, and allay their differences, and a means to avoid that other mischief, and cause of variances, our pronenesse to bee falling and reeling from one extreame to another, as our care to shunne *superstition*; wee slip sometimes into a worse angle, and wider from Religion, which is *Prophanenesse*; both which words I shall somewhat open anon; in the mean time I could heartily beg it from the able Ministers, to make it more their work, than hitherto I have seen, to open and unfold unto the

*Ufus penes  
quem arbitrium, & jus,  
& norma lo-  
quendi. Hor.*

*Mirabilis ista  
animus usq;  
ad horrorem  
stupendus.  
August. in  
confes.*

people those main and *Cardinal* words of Religion, as that  
*most glorious and awefull name God*; oh that wee could con-  
sider what wee speak when wee name it! *the Word of God*;  
the Spirit, Heaven, Hell, and all other Principall and funda-  
mentall words of Religion, every which word *is*, and *is not*,  
much more than what every one thinks that have them fre-  
quent in their mouths; this I say I could heartily commend  
unto the Orthodox good Ministers; which people being solid-  
ly instructed and grounded in, would doubleles more kindly  
and happily bring on the work of grace in them, when those  
other speculations which I see without this ground-work,  
doe but swell and distemper the fancie, and thence the strange  
opinions and imaginations of many poor well-meaning souls  
in these dayes,

Thus farre of words in generall, as they foment our Error  
and dissensions; I will now offer as for our present design, to  
open some usuall words, which being not thoroughly under-  
stood by all, do minister much matter of mistakes and  
contention about them, as also some brief observations  
upon them, but still with submission to the Judiciously  
godly.

*The Word Propagation explicated.*

*And the  
old Mini-  
sters with  
us, know  
it home in  
this sense.*

**T**He word Propagation properly (as every School-boy  
knows) signifieth the cutting down of an old Vine, and  
planting young ones in their stead; but in the sense of Reli-  
gion, it hath ever very properly been used; as much as to ex-  
tend and inlarge, and in that signification wee take it. It being  
so, let us grant the word a twofold sense (as it hath been used,  
and is in order to Religion) the first wee may call the ancient  
Propagation, as in the primitive times, people from Infidells  
and Pagans were converted to acknowledge and beleeve  
Christ, &c. And as multitudes and Nations did come so to  
beleeve, this was called the Propagation of the Gospell; now  
in this sense, some among us mutter at the word as a dispa-  
ragement to our Country, who from our Ancestors, the *Brit-  
tains* have received the Title of Christianity, with some of the



the first of the World, as all Histories and Antiquity doth  
 grant, and also to the honour of our Nation; we must confess  
 as a great mercy of God to us, that since that best Act one  
 of the worst Kings ever did, *Henry* the eighth, our incorpo-  
 ration into *England*, we are much improved in all points of  
 civilitie, and Religion, farre above what our Ancestors were;  
 now besides this, we may also call Propagation in a more mo-  
 dern sense, as when those that go under the generall name of  
 Christians, and yet are dissolute, and unchristian, and unholy in  
 their lives; and brought by means of the Gospell, and conver-  
 ted, into a better state of vertuous and holy Christian living,  
 and fear of God, and in this sense wee may well admit of Pro-  
 pagation, and heartily wish it amongst us, and all the World;  
 for it is a sad observation, that a great Author makes, that  
 Christians in that generall term and in gross, are thought to  
 be the impurest part of all mankind; it is able to shame us  
 eternally, to hear how the Turks and Mahometans do exceed  
 us in our lives, with whom *Drunkenesse* is punished with  
 death, in so much it is thought, that because of their reverence  
 in their Mosches (or Churches) their many works of de-  
 votion, Pietie, and Charitie, their Justice, Temperance,  
 and other morall vertues, to bee main causes of the growth  
 of Mahometanism; and on the contrarie, our irreverence  
 of Religion, and loose lives, to be the main hind-  
 rance of Christianity; who but that will seriously consider  
 this, and not say, welcome Propagation, or Propurgation,  
 or something among us, or whatever to reform and amend us.

*Dr. Hamond  
 in practicall  
 Catechisme.*

*Mr. Ross on  
 the Alcoran.*

*The Word Religion and Gospell opened, &c.*

**N**OW partly clearing what wee mean by Propagation, the  
 word Religion and Gospell come opportunely in. I for-  
 merly hinted, they are not altogether the same; for as man-  
 kind, wee have all a common interest in Religion, but as Chri-  
 stians and beleevers in Christ wee belong to the Gospell; by  
 the meer instinct and impulsions of nature, all men are prone to  
 acknowledge and adore the Divine Power (or God) and this,  
 and all that pertains to the reverent performance of this, is pro-  
 perly

perly called *Religion or Divine Worship*; now it is said, that most of our late endeavours were wholly to promote the *Gospel*, and *preaching* it, and that only the believers and Elect in Christ are the better for; Now upon a reckoning, I presume hardly the moyetic, or half the people in *Wales* would be granted to belong unto *Christ* and *Salvation*, but admit the number more or fewer; now the *Gospel* and *preaching* it, being only that which takes up our thoughts and care, I would know what provision should there be, for that number that belongs not to Christ; I am confident none is so uncharitable as to say, let them shift as they may, therefore if not for their *souls behoof* and *benefit*, yet for the *honour* and *glory* of God as meer Creatures, there ought to bee something whereby they might testify their duty and Homage to their Creator, which the very dumb Creatures do in their kind, the *Stork in the Heavens knoweth her appointed times*, and the *Turtle*, and the *Crane*, and the *Swallow knoweth the time of her coming*; and were there not this necessity from nature in respect of God, there is another necessity from the respects of Humane Commerce and societie, for without some *face* and *sense* of *Religion* among men, they would grow savage, and make no conscience of their Oaths and Promises in their actions and dealings, which I need not further to exemplifie unto the Judicious, therefore along and together with the preaching of the *Gospel*, well were it that some reverence & decorums of Religion were thought good to be maintained, for the containing of all men in the awe and apprehension of God, and the maintaining of civill honesty in their actions and dealings; And it would much avail to this, to have the Administrations more duely and frequently performed, and not to suffer such contempt to the places of divine worship, to which scarce will be granted their very names, which use, and the language hath given them, and suffered (notwithstanding late good provisions for them) to decay and ruine, without some course be timely taken; I know not how many may be converted by preaching, but sure I am, too many are like to grow utterly heathenish, and void of all Religion for the reasons aforementioned.

*Jer. 8.*

*Legitimum  
cultum defini-  
tis ut genus  
humanum  
sub obsequio  
contineat.  
Cal. Instit.  
lib. 1, cap.  
12.*

The

*The word Preaching explicated.*

**T**He next word in order is *Preaching* (the Gospel is coincident with this) but so much mistakes and abuse there is concerning it, that the spirit of dissention seems to bee so wreathed about it, that I dread to attempt the meddling with it; but if the good Reader will bee charitable, and think mee non-either, that is *against* or *above*, this or any holy ordinance, I will give my poor Judgement, and where I fail, I beseech the pardon of the God, y, and that still bee mind, that the design of my pen is in this, and the whole, for *Moderation*, and against the *evils* of *extreams*; I will not trouble you with the severall meanings of the word *Preaching* in the Scripture, and the Ages of the Church; but surely that which is meant by it in the pure primitive Gospel sense is the Apostles (as *Heralds*) proclaiming and making known to the World, *that great Mystery hid from all former Ages, that Jesus Christ the Son of God was incarnat and born of a blessed Virgin, &c. to bee Saviour of the World*, and the publishing of this, and the other heavenly Doctrin of *Christ*, as the *resurrection*, and the fundamentalls of *Faith*, is, I humbly conceive to be, the preaching meant in the Scripture sense, and to know and beleeve this, there is an *absolute necessity* to *Salvation*; now the mistake is, that those Texts and places of Scripture that mention the preaching in the forementioned sense, and the *necessity* and *efficacy* of it, is sometimes wrested too violently to the *necessity* of ordinary *preaching*, and *Sermons*, which certainly cannot be of that absolute necessity as the former, because wee are by courie of Ages born where Christ is owned and beleeved in the former sense, and have sundry helps, by *Education*, *Conference*, *Meditation*, and good *Books*, to improve that knowledge; But I conceive the preaching in our latter sense, and use, to bee of very speciall conveniencie and necessitie for us, and our improvement in the knowledge and wayes of God, so it bee right, *Gospel*, and *Orthodox* preaching, and beyond all other private helps and means when it is a publick Ordinance (because no doubt) of a more special blessing along with it; but if some say that the Devil and evil spirits may be said in some

Objection.

Exod. 36.4.

kind to beleve in the first sense, I confess perhaps they do as to their intellectuals, and historically, but so, as to their sorrow and horror: but mankind beleves at least to some glympses of hope and comfort, and the Elect to their unspeakable joy, &c. The mistake partly of this necessity, made Preaching, lately as it were, overflow its banks, and to overtop all other Ordipances, and made that gap and tolleration for all pretenders, that the complaint was like as of old at the offerings of the Temple, *That the people bring more than enough for the service of the work of the Lord*; until his Highneſs late ſeaſonable Ordinance, hath (and I hope ſtill will more) like *Moses*, then cauſed the people to be reſtrained from bringing more work into the Sanctuary. And truly I have often much marvelled, how in ancient times, when they had ſcarce any kind of Preaching, nor near thoſe helps our times abound with, they ſhould ſo far out-go us in holineſs of life, *Mortification, and contempt of the World*; they by *Praying, Faſting, holy Hymnes*, frequent uſe of the Sacraments, and other *Exerciſes of devotion*, and troubling not themſelves, nor the world, with Crochers and Notions, attained to higher pitches of holineſs than we know or feel; *doubtless the holy Spirit hath ſome other ſecret way (beſides the only ſenſe of Hearing, and the means of words) to come into the ſoul*, as to *Elijah*, he was not in the wind, and fire, and earthquake, but in the ſtill ſmall voyce.

Gen. 30

2 Now Preaching being thus ſtated, I could heartily commend, eſpecially to our younger Preachers, a due care of what they deliver unto the people, for they (*like Jacobs ſocks before the Rods*) apprehend and conceive but juſt as you put before their eyes, and to inform their Judgement eſpecially in the principles of Faith, as well as to move their affections, which later, without the former, makes them ſo eaſily fly into pceeviſh fancies; and not to obtrude and preſs upon their credulity that every thing they deliver is *Scripture*, and the *Word of God*, but what undoubtedly is ſo; much may proceed from their own ignorance and frail affections, as men; and that they would preſcribe unto the people ſome ſober Rules for reading the Scriptures, for ſome, as ſoon as they can but read a Chapter, prefer their own fancy before the ſoundeſt Interpretations, hence, and the like, the ſtrange

strange opinions, and crased extravagancies of many in these times (as those we call Quakers, and others deluded, but happily well-meaning souls) I have often mused of them, and they are not strange, for I find such a kind in all Religions that ever were, as the *Illuminati* in Spain, the *Dervises* among the *Turks*, and indeed all Enthusiasts whatsoever, it proceeding from the over-intention of the fancy and melancholy; and indeed they ought to be gained and reduced rather with *Physick*, than *reason*; and this I say comes when the fancy like a ship hath overmuch sail, and the Understanding and Judgement want ballast, and therefore it were a good remedy to spare many speculations and notions, and to ground people in the substantial of Faith and Religion; move and perswade them unto the duties and practices of a holy life; so that many that have a desire to fear God, and to lead honest vertuous lives, yet if they agree not with some in opinions and forms, they shall have but their cold commendations, and stile of moral men: Whereby sure I am, many good motions and intentions are made abortive, and people quite discouraged from either being good, or doing good. Methinks to feed the hungry, cloath the naked, relieve the oppressed, are most proper works for all Christians, sure I am, upon that account we are to expect our doom at the last day, and not according to our notions and words, but according to our deeds, we shall then be dealt with. We read of an holy old plain man, that is said to be nineteen years learning one verse, which was, I said *I will take heed to my ways that I offend not in my tongue*, as to practice it; hence the ancients had a rule, *Pradicatio brevis, Ruminatio longa, Actio perpetua*, short Sermons, long Meditations, and continual Practice.

3 For our better success in the word, one more caution I have to our Preachers and Ministers, that is, I humbly conceive that it would not do amiss to correspond and comply with the people in some of their more tollerable Modes and Customs (at least) for a while, and not too rigidly inveigh against them; As their aptness to observe some of the ancient Festivals, as the *Nativity* and *Resurrection* of our Savior, and the like, referring to the great actions of our Redemption; *All the Christian Churches of the world*, (laying aside Rome) as the Eastern and

See Burtons religious melancholy, p. 739.

*Inciderunt in desiderium curiosarum visionum & digni habitus sunt illusionibus*; Aug. conf. l. 10.

*Psa. 39. 1. Socras. Eccl. Hist.*

This is mentioned as only to the State of Wales,

*the reformed Chuyches hath ever anciently, and doth observe them, and the charity and hospitality of such times doth much ballance the abuse and corruptions imputed to them; and with us in Wales the people generally from an ancient use much spend the time in pious Hymns and Songs, celebrating the birth and actions of Christ, which at least keeps them in some awe and reverence of God, and their anniversary course no doubt makes some more impression upon them, than not at all.*

As also their not using the Lords Prayer, at least sometimes in compliance with the peoples use: I confess, I think the blessed Prayer hath been, as all the rest of the Scriptures, abused; as in the conceit of the absolute necessity of it at all times, and contenting with the meer formal utterance of it, to the exclusion of other devotion; these abuses the people should be discreetly advised of, and not utterly to disuse it, as I hear they do not in other places of England and London, rather than so, I incline to beleave with thole, that the Apostles, and the Church after them, ever used it in their devotions, and the first I find that gain-said the use of it, was the Pelagians, as in the Synod of Milane the first charge against them was, *Nova Heresis, & nimis perniciofa, reuat urgere inimicorum gratia Christi qui etiam nobis dominicam orationem in piis disputationibus conantur auferre; That they endeavored to take away the use of the Lords Prayer; whereby we see the antiquity of the use, and who we imitate in condemning it: Doubtless sometimes, at our more solemn Devotions, at least, it might be as the Diamond in the Ring, and as the sweet odor of our prayers. And it is observable, that upon a time when it as*

Dr. Usher in  
Primord.  
Eccl. Brit.  
p. 255.

*Fana eadem & necesse est à cultu demonum in obsequia veri Dei debeant commutari & Deum verum cognoscens ac adorans ad loca qua consueverunt familiaris concurrant, & Eves demonum solet sacrificio multos occidere debet etiam hac de re, aliqua solemnitas immutari, vel natalitium sanctorum; nec Diabolo jam animalia immolent sed ad laudem Dei in esu suo animalia occident,*

*much concerned Christian Religion in this Land as ever at the first conversion of the Saxons unto it, Gregory the great advised his Agents here, to comply as much as may be with them in their Pagan ways, To make use of their Temples to the service of God, and even to go far with them in their*  
Sacrifici-



*Sacrifices of Beasts, as to celebrate thereby the Christian per to us. Nam duris mentibus simul omnibus Festivals, as accounting it via abscindere impossibile esse non dubitamus hard at once to draw them est. Bed. Eccl. Hist. lib. 3. cap. 30. from their old waies, but by degrees; and so to gain them; the Apostle seems to have been also thus minded, when to the weak, he became as the weak, &c.*

And the last thing I shall humbly recommend (especially unto the more learned Ministers and Pastors) is the consideration and use of the *Laws of Nature* (not corrupt) and *Right Reason* in the affairs of Religion; for where the Scriptures are silent and dark, as they are most in matters of external Worship; Hence is our best light, as our own Mr. Cradock judiciously observes; as for instance, *That which all Nations; and the better and wiser sort of men have ever consented and agreed in*, is held a Principle of the Law of Nature; even but this one Rule well weighed & managed by judicious moderate men, one would think it were able to rout away most of all our vexed differences & contentions; for our declination from this, and the Laws of Nature, betrays us to most of the Errors and extravagancies of the times, as I shall further observe hereafter, and leave it to the judgement of the able Ministers, who to their hand may find help in this from some late learned men: And so much for the word Preaching.

*The word Saints unfolded.*

**T**He next word as most proper to follow Preaching, is the innocent word *Saint*; and certainly in the true Scripture-sense the word sounds alike, as the word *Christian*, *Believer*, or *Elect*, and proper to be used, so it be without affectation; in the old Testament (as I conceive) sometimes it is used to import the people of the Jews in distinction from other Nations; and in the use of the Church, (I mean not that of Rome alone) it hath been anciently used partly to the Saints Triumphant in Heaven, and those that have been very eminent in their times for Sanctity and Holiness of life, or some remarkable service in

In his Gospel liberty.

*Juris naturalis esse colligitur id quod inter omnes gentes aut moratiores tale esse creditur.*

Grotius de jure Bel. & Pacis, p. 6. *"As Grotius, Hooker, Selden,*

the Church, as a stile of honor unto them, and in this sense it sticks unto the names of the Apostles, the ancient Fathers and others. I find the word in the Original to signifie a total opposition to earthly things, ἀγία ab α. privat. & γη, unearthly-ness. So that earthli-mindedness, and worldliness, and Sainthip is inconsistent; for my part I heartily wish all would labor to become such in holiness and innocency of life; and to abandon all other unhappy names of Schism and divisions amongst us, and once again meet in the old honest name Christian.

*The Word Church explained, with observations on it*

**T**He next and last, is the word *Church*, and this is of various significations even in Scripture, the word ἐκκλησία usually (but improperly) translated Church, signifies any *number*, *Assembly*, or *Congregation*, either in a good or bad sense; *Act. 19. 32.* That rout and company that would have killed *Paul* is called ἐκκλησία or Church, and I beleeve had the Translators foreseen what strife there is about the word in our daies, they would have used some other word, for some now violently would restrain the word onely to a *number of persons*, whereas they may be certain there is scarce one word in Scripture, and those of greatest moment, but admit of more sense than one; and granting this, the strife would bee at an end; but indeed the *English*, or *Saxon* rather, word *Church*, properly signifies place, for *Church* in all the Northern Nations language (as from their mother the *Dutch*) signifies the place of Divine Worship, and comes from *kerke*, or *Dominica*, or Lords house; and our Welch word *Eglwys* doth more allude to ἐκκλησία, than the word *Church*. Having seen something through the word, the first thing observable is to see the force of passion and prejudice in some, even to wrench and transport them from the Law and instincts of Nature, as either not to allow such places, or at least any regard or respect towards them; for as from the Law and Principles of Nature, all Nations never so barbarous acknowledge a *supream Divine Power*, so as naturally they have an impression to assign some places to the worship of the same Power, and some answerable respect and reverence

Being either  
Kyrk or Kirk  
Kyrk au-  
sem Kerk  
& Church  
sensu prima-  
rio signifi-  
cant curia-  
cam seu do-  
minicam  
domum.  
Seld. de Syn.  
p. 276.



fence to the places; read, you may of Nations that are so  
 barbarous that they want Towns, and other ornaments of civil  
 Nations, but none there is but have their *Ara & Temples*, their  
 Rites and places to worship; and indeed such a strong byas,  
 and impulse of nature there is thereunto, that most (and some  
 Christian) do slip rather into superstition, and too much reve-  
 rence, than be short in the worst extreame, *Prophaneness*, or too  
 little to such places; As they say the Emperor of *Russia* in his  
 greatest pomp will alight from his horse, at the sight of every  
 Church, and to his devotions, and will not mount but go on foot  
 whilst in sight of it; I urge not for (as the Papists extreame) un-  
 due superstitious reverence to such places, as if there were inher-  
 ent holiness in them, but because of the end and the service they  
 are ordained to, I conceive them not to be so slighted and con-  
 temned as they are by many. Methinks were there nothing else  
 but that one example of our Savior of whipping the buyers and  
 sellers out of the Temple, and that with such indignation and deli-  
 beration, it were sufficient to gain some regard to such places, for  
 our Churches are ordained to the same use and ends, as the  
 Temple was, and it was not *Solomons*; and the Merchandise  
 was for religious ends, for sacrifice; from all which I conceive,  
 it is clearly evinced, that if no honor and respect be to be given,  
 yet no scorn and contempt is to be offered to such places. And  
 what our common people in *Wales* are apt to in this kind, out of  
 this instinct of nature, some charge them with superstition, which  
 when they slip so far unto, I could wish them discreetly reprov'd  
 and instructed, but to suffer them to bend to the other worst ex-  
 treame, and perswade them to have no account or esteem to such  
 places, but to value them as every other ordinary place, this pas-  
 seth my judgement, and I know it begets very hard thoughts,  
 and I never heard or read any judicious Protestant Divines, but  
 seem to allow a kind of relative holiness to such places; as for  
 that place commonly alledged of the woman of *Samaria*, that  
 the true worshippers *is in Spirit and Truth*, &c. this place is  
 but abused and wrested, as if places of Divine Worship, and  
 to worship God in Spirit and Truth, were inconsistent; our Sa-  
 viours scope there was to take off that fond conceit of the Jews,  
 that onely in *Jerusalem* is the place where men ought to wor-

As the word  
*iegeu* imports  
 in the New  
 Testament,  
*John. 4.*

ship

verf. 23.

strip, and indeed by these words he imports the call of the *Gentiles*, as if he should say, the Jews conceive none are to be saved but they, for so the opinion goes, *Salvation is of the Jews*, but they are deceived, the Gentiles shall be as capable of salvation as they, which is implied in his very next words and verse. *But the hour cometh, and now is, that the true worshipers shall worship the Father in spirit and in truth*, and what of all this is against Churches or places of divine worship? here I might shew how *Adam* before hee sinned had a place in *Paradise*, to worship God, the Patriarks, their Altars, and the primitive Christians, the first thing they did after the stormes of persecutions was over, was to build Churches and Oratories, and with what joy and solemnitie you may see by that famous Oration of *Panlinus*, which for brevitie I omit, and refer you to the place.

Euseb. Eccle.  
Hist. lib. 6.  
53.

And for the next and last observation upon this word, if I do distate any, I beseech their Christian pardon, that there is a great sin, and ever by all the World so accounted, which passeth amongst us with little or no notice, and acknowledged by many to be no such sin at all, which is called *Sacrilege*; The Heathen

Magistrate, excusing the Apostles Innocency, as quitting him from a great crime, saith, they were *no Robbers of Churches*; and in another place, *Thou that abhorrest Idols, dost thou commit Sacrilege?* as if a greater sin (if possible) than Idolatrie; I know how some may flatter themselves with a late sense of the Word; I partly know how all Nations, and Religions, and Christian Ages hath taken it, and I think the mistake of these times about it, comes from a prejudice and misunderstanding the word superstition, as thinking that to bee superstition, which many Gods Judges times is not so, and so make good our Sayiours Proverb, *Sitain at a Gnat, and Swallow a Camel*, but thus much I find (and all others may) both by the Histories and experience of all times, that God hath never suffered this sin to pass without some signal Judgements either upon the parties, or their neer posterities; and the learned *Grotius* makes it his wonder, that many are not deterred from it, from the Example of *Achan* in the old, and *Ananias* in the New Testament.

*Testamentum legunt Achanis, qui novum Anania exemplo, & hac vel praeputia causa est, cur iam diu bella dhrant; non tantum quia propter ista utrinque bellatur, verum etiam quia Deus contemptum sui sic ulciscitur.* And

And absolutely thinks (a place well worthy the perusal of Princes and Governours of the Christian World) *That the miseries, tumults, and wars of Christendome continue as a just vengeance of God for this sin.* And sure I am, the Lord hath ranked it amongst the Catalogue of his Judgements upon a Nation; *I will lay wast your Cities, and bring your Sanctuaries to desolation.* I will conclude all upon this word w<sup>th</sup> a very remarkable passage out of once a learned Statesman of this Land, which is so much the more to be admired, that he so long before should foretell the humour, and as it were, the fortune, of Religion in these dayes; hee there discoursing of the Armie of *Israel*, removing their Camp, and the care and reverence they had of the Tabernacle, which (saith he) all ages have in a degree imitated---*Now in this superfine age, all reverence of the Church where God is to be worshiped, and served, is accounted a kind of Poperie, insomuch that time would have it, if it were not resisted, that God would be turned out of Churches into Barns, and thence into fields, and Mountains, and the office of the Ministry robbed of all dignities, and respect, and bee as contemptible as those places; all order, discipline and Church Government, left to newness of opinion, and mens fancies, yea, and soon after, as many kinds of Religions would spring up in England, as there are Parish Churches, and every contentious and Ignorant person, cloathing himself with the Spirit of God; insomuch when truth shall appear (which is but one) unto the simple multitude, no less variable than contrary to it self, the faith of men will soon after dye by degrees, and all Religion will be held in scorn, and contempt.* Every word and syllable is his own, to bee seen in the cited place, and whether it was the foresight of a great Brain, or Prophecie, I know not, but I pray God it may prove a false one.

I further humbly conceive as I shewed formerly from words, so also our mistakes and dissensions grow from our misconceiving the scope and use of the holy Scriptures, as sometimes straining them to give us light and direction in such things as happily God hath not ordained them to reveal unto us, as in most things as concern external worship, as Order, Decencie, &c. as our Mr. *Cradock* doth well observe, *we mistake* (sayes he) if

Levit. 36.  
37.

A remarkable passage, or prophetic of Sir Wm. Rawleigh in Histo. of the World. Pag. 249.

Gosp. lib. p.  
58. p. 117.  
we 13, 15.

Aug. Epist.  
86.

wee take the Scriptures to be *Aphorismes, Canons, and Theorems*, and where they hold forth no light, hee refers us to the *laws of Nature and right Reason, the custome and practice of the Saints in their Generations*, for sayes he, *if it hath been a general custome in the Church, and hath been practised by the Saints, time out of mind, and God hath not determined it, I will go along with them*; and further (sayes he) for my part, *when I observe any custome in any Church, any thing that is laudable, and comely, and God hath not determined it, there is a kind of honour and reverence that strikes into my heart, &c.* Thus he, not unlike the determination of *Augustine* in the like case, *In his de quibus nihil certi statuit Scriptura, mos populi dei, vel instituta majorum pro lege tenenda sunt*, that where the Scriptures are dark and silent, there the customes of Gods people, and Judgement of our fore-Fathers are to be observed. The Scriptures no doubt, are perfect and alsufficient as to those ends God hath ordained them, that is, to reveal unto us the Doctrine of Faith and Salvation, but as to other appurtenances to the state and solemnities of Religion, and externall worship (about which our unhappy quarrells are) well were it wee could suffer our selves to be guided by the Judgement and Rules mentioned; the want of this is our pronenesse to reproach each other with *superstition*, and *prophanesesse*, and *Antichristian*; all of them I confesse great evils, but surely many times misunderstood, which causeth so much *sempulosities, tortures of conscience, and uncharitablenesse* amongst us, and therefore I could heartily wish those words were once rightly stated amongst us; methinks to conclude all things *superstitious* that are not expressly warranted in Scripture, is of some perillous consequence; and of the two great evils, I humbly conceive *superstition* to be less than *prophanesesse*, for *superstition* is acknowledged to be a *cultus perversus*, or a kind of Religion looking awry, whereas *prophanesesse* in its proper sense is the great opposite of Religion; and yet such a prejudice and mistake there is about them, that wee easier and with lesse reluctancie rush into *Prophanesesse* than into *superstition*.

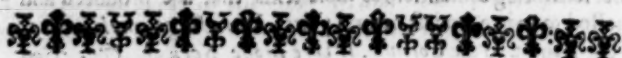
I find the learned deriving the word *Prophanesesse* from *disorder and confusion*; and any degree to the contempt of divine worship,

ship, and the places, imports the guilt; and were these words rightly rendred and understood, doubtlesse it would take off much of our matter, of differences, and contentions.


By *Babel*,  
alluding to the  
Hebrew Babel  
& prophanaſio  
a ſano.

2 I ſhall mention another miſtake of ſome places of Scripture. fomenting contention, as thoſe texts that are produced and wretched to make againſt natural parts, *Knowledge and learning*, as the 1 and 2 to the Corinth. *Where is the Scriber &c.* God hath made fooliſh the wiſdoms of this World, and ſuch other places, whereby ſimple people are brought to conceive hard thoughts of Gods excellent gifts, and ignorance moſt ſtrangely promoted, the conſequence whereof I leave to the Judgement of the wiſe and truly Religious; doubtlesſe the Apoſtle doth not condemn true wiſdome and knowledge, but the falſe and counterfeited wiſdome of the Grecians in thoſe times to whom Chriſt and his Doctrin ſeemed fooliſhneſſe; did wee know what knowledge is, wee would infinitely be taken with the beauty of it, for what is it but the improvement of natural Reaſon, and what is Reaſon, but a beam and ray of that divine light, and a drop of that infinite Fountain of all excellencies and perfections, which is God? Every good and perfect gift is from above, and commeth down from the Father of light; and doubtleſs in theſe Ages of the Church, it concerns Miniſters eſpecially to be more knowing than others. In the primitive times when the State of the Church did not ſeem ſo much to require it, as now, how learned were they, is well known, inſomuch that Julian the grand enemy of Chriſtianity, thought it as his only Engine againſt it, to forbid Chriſtians the means of learning, &c. and in this ſo knowing an Age, that even many women are held learned, to have the Miniſters ſimple and illiterate is as great a ſcandall to Religion, as I can Imagine; I deny not but learning as all good things elſe have been abuſed, but to have hard thoughts againſt it, eſpecially upon pretence of Scripture, I beſeech all men of any Judgement and godlineſſe to conſider, and that with the Apoſtle, *that the Spirit of the Lord hath diverſitie of operations, in ſome after this manner, in others after that, but is the ſame God which worketh all in all.*

1 Cor. 12;



## THE CONTENTS of the First Part.

**I.**  *Some modest Advertisements touching the Author, with a short view of the progresse in the affaires of Religion, and Propagation hitherto in Wales.*

**2** *Errors and Dissention, the hinderance of the success; and discovery where this spirit of Dissention doth lie, which is shewed to be in meer words, with rules for the right understanding of words.*

**3** *Some principall words, as Propagation, Gospel, Preaching, Saints, Church, explicated, with observations; the use of the Law of Nature, and right Reason, as to the affaires of Religion; concluding with a remarkable passage out of Sir W. Rawleigh.*

**4** *Some Texts and places of Scripture, as mistaken, to foment Dissention, cleared, and the words Superstition and Paganisme, somewhat explained.*

**PART.**





## The Contents of the second Part.

- I. *The Authors mild Judgement touching Government, the Dignitie, and Gifts, and Qualifications of Ministers.*
- II. *The Means prescribed for a supply, and competent number, in present and future.*
- III. *The differences with us in Wales concerning the Use of the Administrations and Ordinances, as Baptism, and the Lords Supper, &c. stated and reconciled.*
- IV. *A pathetick Conclusion unto all that bear the name of Christians, unto Peace, Love, and Unity.*

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## THE SECOND PART!

**I** He helps and means to advance Religion among us (next to the Ministry, whereof in its proper place) is some *De ea extor-* face of Order and Government to be *minanda co-* maintained up, as to keep the Gene- *gitare im-* rality in some sense and awe of God *manem esse* (as formerly mentioned) never till these dayes did I *barbariem,* imagine any could be against it. Mr. Calvin accompts it *Instit. lib. 4.* barbarism, and there reckons the Benefits of it, &c. And *cap. 20.* the Apostle (no marvell) accompts *Helps, Govern-* *1 Cor. 12.* *ments* among the Gifts of the Spirit. *v. 28.*

For the Ministers, I will not for brevity sake enter into their severall *Qualifications and Gifts*; those *styles and titles* given them throughout the Scriptures speak their dignity, as saith Calvin, *Quid dici possit Magnificentius*: and the Apostle upon the consideration of it, concludes, *Who is sufficient for these things?* And without question, *2 Cor. 2.* the *State and condition of Religion* in these ages of the Church, requires more *gifts and endowments*, than in the Primitive Times, as the *knowledge of the State, and History of the Church, the writings and monuments of the Pillars of Religion, the antient Fathers, the skill in the Original Tongues, and other Sciences*; without which I confess one may be a good Christian, yet hardly can I

conceive one to be 'an able or accomplished Minister, without at *least* a competent Measure of them; and to admit of others meerly illiterate, and upon the account of some spiritual *Notions*, and well-meaning men, without endeavoring they should be qualified in some measure, as mentioned; is the high-way to disfigure the Church of able and knowing Ministers: and to bring utter *scorn* and *contempt* upon the Calling, and all Religion; Neither is it so in *Wales*, as many would make believe, that we are such *Ignoramuses*. Praise be to God, we have (I dare say) an able and knowing Gentry as ever; and therefore, we are to wish such a Ministry, as will be able substantially to inform the judgement, as with some easie *similes* to tickle the affections, if the *honour* and *reputation* of the Ministry will be resolved to be maintained; else I know who will best gain the Rule of Teachers.

3

Let none hence inferre, that I seem to make a gap for any unworthy *scandalous Ministers* to come in: Those that were ejected, doubtless many of them did but well deserve it; yet of those I account some more tolerable than others; as those of some lighter blemishes, and dissent in judgement, yet of good Abilities, whereof there is store such, they killing the Rod, and humbled in the sense of their former failings, I could hardly wish they should be restored (at least) to some encouragement to exercise their Gifts and Talents in, and because the *Harvest is great, and labourers few*: and that for want of a supply *Gods worship* and service is in hazard to suffer among us. In such an exigence, we should not so much stand for whom we could wish, but accept of such we needs must have, and give place to a Rule wise Men have, sometimes to admit of an Evil, rather than an Inconvenience. And though haply they may want the way and gift of Preaching, yet they may have those gifts, that may be of other special uses to Religion: If they may not be so good for the *Pulpit*, they may be for the *Press*, and such services of Religion. I might here start a  
Que.

Question whether the *Tongue* or *Hand* hath done most service to God in his Church: The Apostle saith, *his speech was contemptible, and his letters powerfull*. I will not enter into the bowels of this Question, but leave it to the judicious; only I suppose with submission, that had it not been the *Pen* and *Writings* ( next the Providence of God ) of the former ages of the Church; I can hardly imagin ( against such strength of opposition and errors ) how Christian Religion, and the pure truths of it could have devolved and arrived to our hands; and those that have done signal services in the Church, was by their pens, as anciently St. *Aug.* &c. who makes it his excuse to withdraw himself from his former profession *Illi professi* of Rhetorick; because he spent so much his breath and *ons pra diffi-* lungs; and amongst our Moderns famous Dr. *Reynolds*, *cultate spi-* who was held not to be so well gifted for utterance; and *rands, ac do-* preaching, said, *Evangelizo manu & scriptione*, what he *lore pectoris* could not so well with his *Tongue* and *voiec*, he preach- *non suffice-* ed with *his hand and pen*; So I say, for such as cannot *rem*, *Conf.* with us passe so well for preaching, may at least for their *lib. 9. cap.* other *parts* and *abilities* be at least accounted of us as the *3.* *Gibeonites* of old to be *Hewers of wood*, and *Drawers of water for the house of God*; especially such as may be very *Iosh. 9.* usefull to us in *Wales* for the *Controversaries*, and for the *translation of ancient and modern Books into the language*, which is something wanting of things in that kind, and hath but its meer *antiquity* to credit it: For which pains I humbly conceive, they might well be accounted Members of the Ministry, and be accordingly incouraged and cherished, and not leave us altogether uselesse to droop and languish away in sad melancholy, and penury, as they doe, &c. neither would; but that others that pretend to gifts of another account, be but incouraged: But with these one or two Cautions; 1. That the able Ministers frequently mind them, not to presume wholly upon the strength of their gifts, and to endeavour to improve this by industry and studying; and to be as in the nature of the *Catechysts* and *Lectores* of

the ancient times, before they rush into the publick preaching the word.

2. And that the able Ministers prescribe unto them, and all others, some modest Rules in reading the Scriptures; For we have now a dayes an aptnesse to be self-conceited, and to prefer our own sense before the soundest interpretations.

- 3 And that they do not over young presse into the publick Ministry (a fault much in these times) whereby the gravity and reverence of the function doth suffer; they instancing the youth of Timothy, who was no ordinary person, but a rare soul, that prophecies went of him, and Pauls holy hand was upon him; and is said to be learned in the Scriptures from a child, which perhaps imports, not only the Canonical Scriptures, but the whole Jewish Divinity, sure I am we little value the Councel of a Phy-

*Nisi quis a-* sician, or Lawyer at the years of some Preachers: I find  
*pud Heb. 30.* that Ierome says, That the Priests would not be permitted to  
*ann. imple-* read the first words of Genesis, until 30 years old, the age  
*verie nec* our blessed Saviour is said to begin to preach.

*principia Ge-*

*nescos levere* The Wants, and Remedies for a supply of Ministers among  
*permissit.* us in Wales.

*Seld. de suc.*

*Heb. p. 442.* I Confesse after our late purgation of the Temple (I may say) and ejection of Ministers; Churches have had lately a sad face among us: & I hear till to this instant, that many principal Towns of Wales want Ministers, or any use of the administrations publicly among them; and what I cannot but upon my own sad experience mention; the parish whereof I am being one of the goodliest Parishes of Wales containing in common compute above 2000 Communicants, and divers persons of special quality, hath not, above this twelve month had any settled Minister; the greatnesse of the impropriation, being at least 1000 l. per annum, with the appurtenant profits, and the smallnesse of the stipend being but 20 l. per annum being the cause of our unhappinesse: I could heartily  
beg

*Llanbadarn.*

*vann in Car-*

*digon shire.*

beg a *Minister* suitable to the *gravity* and *considerableness* of such a place; and I doubt not the *pity* of his *Hignesse* and those in authority under him, will find a *Tytl.* competency out of such a *revenue*, to furnish such places with a due encouragement for an able Minister.

But all this as a Digression, now for our number and supply of Ministers, as to our present exigence, I humbly conceive such of our mere *tolerable* ejected Ministers upon their *reformation* and submitting to the present Government may be of use to the Ministry.

I doubt not, and know there are many of our Countrymen of able parts, and virtuously disposed, benefited in *England*, or in the Universities, that would gladly offer their being and Talents among us; if they see encouragements answerable to their minds; but are kept back because of their incapacity with the judgement and *formes* of others, under whose checks their disposition can hardly stoop, and pity it is to hear how many ingenuous and hopefull persons droop and hang down the head, especially in the Universities, resolving any other course of life and *profession*, rather than the Ministry: and divers upon such discouragements betaking themselves unto Popish Seminaries beyond Sea; which, I pray God, may be timely considered, and remedied among us; which being redressed may afford us a good supply in due time.

The supply that many designs from the congregational Churches ( though I could wish any way would doe the businesse ) I doubt, will hardly perform, because I see them not trained but in some plain *English* or *Welsh* books, and that but of one strain and opinion, which, no doubt may enable, to become good meaning Christians; but short ( I conceive ) of the dignity and title of knowing and orthodox Divines, and Ministers, which doubtlesse in this intelligent age, must have something of excellency more than ordinary, to keep up the Honour and Reverence of the *Calling* and *Religion*; for as sometimes many may be accompted good *Preachers*, and

yet be none of the *best Christians*; so many a good *Christian* may be none of the *best Preachers*, as to the gifts mentioned, and the publike Ministry.

4

Such as Ea-  
ton and  
Winchest.

An honest  
way for a  
Colledge Re-  
venue.

\* And some  
are opinio-  
ned there  
might an  
easie disco-  
very out of  
such profits  
that might  
without of-  
fence to any,  
be found for  
the advance  
of so pious a  
design.

Our therefore most ready course is to be (as former times) beholding unto the 2 famous *Lamps* of the Land, the *Universities*; indeed a favour from them (under his Highnesse, whose goodnesse we lay claim to) as to have a dispensation for a Colledge or two among us in *Wales*, would, doubtlesse, highly advance us for a supply of able Ministers; but this wish, without the least intrenchment unto our two *Mother great Universities*; but as wholly derivative and *subordinate* to them, both for *Professors* and *Degrees*, or thence confirmed, but all will say, the difficulty is the Matter of Revenue, and Maintenance; but where his Highnesse the Protector hath his smile towards, the Word *difficultie* signifies nothing; and doubtlesse he that hath hitherto given us such a plentifull tast of his goodnesse, will not in such a matter of honour to himself and our Nation, be wanting to us; and as for Revenues, I verily think those of the late sequestrations of Churches well managed would afford much help; and if they be short, let us consider the Revenues of our 4 Bishopricks, which are slipped into several private hands, upon easie Bargains: \* And I could Christianly intreat them, and all others that have advanced their *store* and fortunes by the late times, out of their abundance, to part with some Mites towards so pious and honourable a work; indeed such Actions as these, and to cloath the naked, and feed the Hungry; become the Servants and Champions of Christ: Let us but consider, if former Ages had been so cold in their Charities of this kind; We should not have beheld the goodly and venerable structures, as the Churches and Colledges of this land; But some will say, all this was done in times of blindnesse and Popery, to merit Heaven; and be that granted, yet in this time of greater light, it will be our dishonour to do nothing but heap up riches, &c. and though not to merit Heaven, yet to merit Ho-

now



name to our name from posterity, let us not stick to lay forth our selves in such Deeds: and I doubt not but it would be much acceptable to God, and all Men of vertue.

The last Thing I shall propound in order to supply, is, That I could wish the Gentry would more freely devote their Children (like so many *Samuels*) unto God and his Ministry. This doth much stead the *Romish* Dame in her heights of Glory and Pride, by engaging the best Rankes and Nobility in their Ecclesiastick Orders. And though I aim not at such a grandeur, and splendor as they; yet to chuse them out of the better sort for the Ministry (I humbly conceive) being thereto qualified, would be an honest and Christian politie to maintain the reputation of the calling; and I could wish all others to be observant of the Genius and disposition of their Children, and they of the sweetest nature to assign over to the service of God, and a supply of his Ministry. I confesse formerly hitherto we ordained them to the more advanagious professions, as the Law, &c. But I doubt not but God in his good time, through his Highnesse wilddom, wil yet find a way of fair incouragement for his worship and service.

Having thus briefly shewed our helps and Remedies, as to the Ministry, I conceive also our Reconciliation about some trivial differences concerning the Sacraments, and the other administrations; would avail our design, which I shall humbly offer.

*The Authors Modest judgement about Baptism,  
and reconciling the Differences.*

**M**uch is the noise and difference concerning the use of this holy Institution or Sacrament; a misery it seems, as I may say, fatal unto these last times, the Church never troubling it self formerly in the kinde as deserveth, In we doe about it, which *Mr. Calvin* in a more than ordinary strain of a pious passion, doth bewail, *Phrenetici spiritus* cap. 16.

*Graves excitant in Ecclesia tur-  
bas, nec tu-  
multus*

*ritum hoc saculo, &c.* Truly I look upon it as a judgement, for the great abuse of it; for Baptism was by most made onely a kinde of *Formality*; little or no care taken either by the Undertakers, or the Parents for the minding or instructing of the Children in the holy Things and Promises of it: and this is the cause why so many Christians are in *name* and *title* only, & so few indeed, and really so. And hence every one thinking himself as good a Christian as another; because (they say) Christened: The bad, or rather no Christians reproaches and persecutes the good, and wofull mischiefs and uncharitableness growes betwixt all sorts; And though this be sad, yet wholly to deprive Infants of the Benefit of Baptism, is, I humbly conceive, of worse consequence; especially there being a golden Mean and Remedy that might be found against the former evils: Doubtlesse *Circumcision* was a lively *Type* and *Similitude* of Baptism, as Mr. Calvin (me thinks unanswerably) makes good; and though in some Externals, and inconsiderable points, it holds not; yet in the substance, as serving to the same use and ends, as *Mortification*, *Remission of sins*, and *Promises of Grace*, *Circumcision*, and *Baptism*, doth so clearly face and answer each other, as I see no colour for any to stand out, but such that love *Contention*, more than *Charity*; The Objections are so well known, that I need not (were I able) to resolve them, the *Main* indeed is, we finde not in the New Testament any *Commission* or *example* for it; yet finding that Families and whole households were baptised, it is as likely as not, that Infants might be amongst them, as there, where the *Keeper of the Prison* is said to be baptised, and all his *straightway*: most probably his Children and Infants were in the number. We finde not in the New Testament any precept, or instance to give the Sacrament to Women: or indeed, any expresse positive command to keep and change the *Sabboth*: yet to follow the stream and universal practise of the Church herein being best, and why may we not for baptising Infants do the same.

Ler



Let us but look up to the Primitive Church, and we shall find that they did not only baptise Infants, but *sunt in utero* gave them the Lords Supper, as Mr. Calvin confesseth, *in Ecclesia*, and is used in some parts of the Eastern Church still. *ut ex Cyr.* And what say we to that dark place of the Apostle (which *uno & Aug.* he makes the great Argument of the Resurrection) the *constat*. In Baptising for the Dead; whence is evinced, That if *scilicet. cap. 16.* Baptism was thought to be available for the Dead, then *lib. 4. sect.* much more must it be for the Living. And if the Primitive Church thought the Lords Supper necessary to be given unto Infants, much more then may we think Baptism, &c. Mr. Calvin conceives that Infants dying, and baptised, though wanting faith, and those requites believers in years have, that God may have some more secret mercies, and irradiations of his countenance upon them, suitable to their condition. We find our Saviour a great friend of little ones, taking them into his dominus, cur arms, and blessing them, and reproving his Disciples for non iis -- si hindring them, saying, Of such were the Kingdom of God, if a liberit, were it but to imitate him, let us descend into all the exigua scintenderness and compassion as may be of them, having the illa irradiawhole Church of God. (until a few of these last worst rer, & Sect. dayes) to lead us in the use and practise of Baptising *19 ut supra* them.

But some of the more learned may say, that among the Antients we find many were not baptised, until they came to good years, as St. *Augustine*, and divers others, &c. This makes nothing, that though some particular men for some reasons, were not then baptised until good years; but that the generality, and those that descended from Christian Parents, were baptised Infants. Some, as *Austine* and the like, were to grapple with the objections, of humane reason against the mysteries and simplicity of Christianitie, and until they had got the conquest, and be thoroughly resolved and settled, did defer Baptism; and the like might be allowed still, upon the same score: Though it is more proper for Heathens, Jewes, and Mahometans, than those that descend

from Christian linnage: It seems, as by what he says of his friend *Alipens*, *ad ipsam Christianam fidem pigrum movebatur*; that he and other great wits made pauses, and came by degree to highest Christianity; partly I say, as to be thoroughly satisfied, and haply to let the heat and temptations of youth passe over: But this was, I say, but as to some particular men, whose condition and conversion was not as usual: But generally the Children of

*Et signabor  
signo Crucis  
eius, & jam  
inde ab utro  
Alaricis  
mea Conf.  
167, cap.*

*11  
Flagravi  
Christi mei  
baptismum  
--- & dila-  
ta est itaque  
inundatio  
mea: ibid.*

Christians is conceived to have been all baptized. And as for St. *Augustine* he doth darkly hint, that from his Mothers Womb he had some *Earrest* or *symbol* of Baptisme, or it; and yet there confesseth a further desire of Baptisme, which upon his recovery he again delayed: which places, me thinks, (with all humble submission) might discover unto us some kind of expedient to remedie our differences about Baptisme; and therefore I beseech let none startle and be displeased at me for this expression of my very conscience; that, me thinks, the piety and wisdom of worthy religious Divines and Ministers amongst us, might easily bring about some such expedient, by considering the right use of that ancient Rite in the Christian Church, called Imposition or laying on of hands, (other names it hath had) which, no doubt among other sacred uses from the primitive Church hath been ever used in favour of infant Baptism, and the Lord hath been pleased often to consign it with special effects of his grace and blessing to that end: And I do not find any of the judicious Protestant Divines or confessions against the right use of it, he among them that I find lesse favourable to it, is Mr. *Calvin*; but he mainly is against it as a *Sacrament*, and the abuse and corruption of it, as: *restraining only to the hands of Bishops, and a seeming valuing it above Baptism*, &c. and where he seems a little against it; because those miraculous effects are not

*Ubi gratia  
illa conferri  
desi? quor-  
sum pertinet*

now seen to accompany it, as in the Apostles and primitive times (with reverence to his name) I humbly conceive the same may as well be objected against praying, preaching, and the other Ordinances as well, there ap-  
pearing

appearing not now the same effects with them, as in *manu imposi-*  
*thoſe* first Times; but in the main, and what I drive at, *positio, Inst.*  
*viz.* That Children first baptised, and coming to the use lib. 4. cap.  
 of reason, should come to give an account of their faith and 19.  
 promises, and be instructed in the principal Mysteries of *Talem ergo*  
*Christianity*, with the solemnity of Laying on of hands, and *manuum*  
*Benediction*, Mr. Calvin is so far from being against it, *impositionem*  
 that he highly commends and approves of it, and wishes it *lando*, & re-  
 were again restored to its right use: And in the last Section *stitutum in*  
 concludes with an *Utinam morem retineremus quem apud* *primum usum*  
*veteres fuisse admoni*, and even for those very reasons *velim. Sect.*  
 which we are aggrieved, the extreames whereof, and 4. *ibid.*  
 inconveniences on all hands, would be remedied (saith  
 he) as the care and negligence of Parents would be stirred *Hac disci-*  
 and awakened. *More Unity, Consent, and accord among* *plina paren-*  
*Christians*, and lesse aptness to slip into variety of odd opini- *tum ignavia*  
 ons in Religion, there being a constant Systeme and Model *accuerur,*  
 of Doctrine among them. Further to demonstrate the *major in*  
 want of such a means amongst us, is needless. To bap- *populo Chri-*  
 tise Infants, and only that as a Ceremonie, as by former *stano fidei*  
 experience, so as not one of a hundred baptised, I dare say, *consensus.*  
 generally came ever to understand their Conditions, and *Nec temere*  
 the weight of their profession made, &c. and I confesse *novis & pr-*  
 a very great inconvenience this hath along with it, *regrinis dog-*  
 but on the other side, to deny Baptism to Infants, we *matibus ob-*  
 know not the danger of our *uncharitableness* to them. *riperentur,*  
 We are *Antipodes*, and cross to the practise of the Church &c. *ibid.*  
 in all Ages, and foment endless Matter of Contention a-  
 mongst our selves. And to save these foul ex-  
 tremes, surely there can bee no better Expedient  
 and Mean, than some such Thing that is formerly  
 mentioned.



*The differences about the Lords Supper  
reconciled.*

First, some are not satisfied with the usual names, as *Sacrament, Communion, Eucharist*, or the *Lords Supper*, and *Breaking of Bread* must carry it from them all. I confesse a very proper and ancient *fit name*; so it should not clash & *jumble* out the other forementioned reverent names, out of *Humour* and *affectation*; and some conceive it favours more popishly than the other; because of its allusion to the *Communion* in one *kind* among them; but were there no strife but for the name, all would be well; for the persons receiving, there is no small variance; indeed to make no difference, and to entertain all loote, scandalous persons, hath been a foul fault; but again to stand over-precisely, and to admit none but such as can give clear evidences of grace, by definitions, &c. may be somewhat an extream. In the Primitive times, we find, that all *baptised*, and did believe the Articles of Christian faith, and had no notorious crimes, were accounted capable of the *Sacrament*. I wish all could expresse and define spiritual things; but that is many times upon a persons *audacity* and *natural faculties*; and one may define *faith* and want it, and another not be so well able to define, and yet have it: As for the differences concerning the *gesture*; some conceive it best to stand strict to the conformity of the first institution; but that sounds not safe, but inferrs other harsh circumstances; as it must then be in an *upper Chamber*, and in the *night time*, after *Supper*;

per, and a few Disciples, and they only Men, and not Women, and their manner of sitting, not as ours; but as my poore Judgement, I could think kneeling, the most becoming gesture, because the only gesture of adoration, and most reverence, and used generally in all ages; and to be against it, because the Papists kneel at the Sacrament, were as well not to kneel at prayer, because they so doe. But as I said, the gesture in any kind should not cause variance, it being not of the essence and substance of the thing, which alone is of the heart and faith of the receiver; and to conform to the custome of the Church and Congregation where one is, is Christian discretion, and safe. Much it is to be wished, that the use of this Sacrament were more frequent among us. The Sabbath, or Lords day, we find anciently stiled *Dies panis*, or day of breaking bread, &c. and which I will close with a worthy observation. Possibly, we have reason to say, that the wars of Kingdomes, the animosities of Familias, the infinite multitude of Law suits, the personal hatreds, and the universal want of Charity, which hath made the world miserable and wretched, may in a degree be attributed to the neglect of this great symbol, and Instrument of Charity; this blessed Sacrament of the Lords Supper.

Dr. Taylor  
in the great  
exemplar,  
&c. Part. 3.  
122.

The other lesse principal administrations usuall *Marriages*, (until of late among us in *Wales*) I mean *Marriages* and *Burials*, &c. because of disagreement about them, I would be loath but mention them; the late Act hath stated the first, to whom I and all should submit; yet with humble crave of pardon to give my poor judgement; I doubt not the wise makers of the Act intended no otherwise, but God should be invoked upon solemnly in an Act of so great moment, they were to deal with the civil and prudential part of *Marriages*, and have

therein well provided, & questionlesly implicitly conceived the Religion and Duty to God in the Act; as where it is not expressed, how long Husband and Wife is to continue *faithfull*, and *loving*, &c. (at which there are vulgar Cavills) yet during life is implied; and it were to bee wished (in due time) there were some additionall Explanations of the Act in that behalf in as for *Marriages* and *Burials*, and some *Sacred Rites* accompanying them; I finde through all Religions and Nations, that ever have beene, which I accompt from the Lawes of Nature. Our Saviour gracing Marriage with his pre'ence and first Miracle, and in which great Act, it is said, *That whom God hath put together, let no man put assunder.* And therefore doubtlesse his *Name*, and some *Solemnities* answerable, were to goe along, were it but to stamp an *awe* and *Reverence* upon so weighty an affair to our life.

2. And for Burials the like is to be said, it being agreeable to the use of all Nations (as an influx of Nature) and certainly the late omissions of our Ministers hath begot hard thoughts among the common people, they commonly saying, That without † *Burials* they are left like Dogs, &c. Sure I am, the Directory, and the manner and use I hear and see at *London* and *England*, is to perform something, as to mind us of the immortality and resurrection, (the sense whereof is much feared will be lost among us in *Wales*, without some better course be taken) what some of our Preachers alledge to the people, that there is no mention in Scripture, but only we read our Saviour and others were only buried, &c. I shall desire humbly and friendly to acquaint them, that where only Burying and Burials are only named; yet by implication, they must understand such Burials were according to the Customs and Rites of such Nations, and what they had among all Nations, and especially

† that is, some  
presence of  
the Minister.



pecially the Jews, I refer you to the learned to be informed. . They had their *Cups of Blessing and Consolations*, their *conjugal Sanctifications*, and *sacred Poems*, And if the *Pagan and Blinder Nations* wanted not some means to mind them of another future being; how much more should Christians have some solemnities, ( at least ) to affect the common people with the sense of the *immortality and Resurrection*. *See Godw. Amiq. 285. See Rab: Modena: trans- 1654.*

*A pathetick Conclusion to all that bear the name of Christians, unto Love, Peace, and Unity.*

**B**Y this time wee have perceived what so much ~~binds~~ our happinesse, and the Prosperity of Religion among us. That it would please God all set their Thoughts and Endeavours, to avoid all means that tends to Strife and Dissentions, and every one to pray, and strive to have a part of that healing Spirit, his Highnesse in his pious Considerations commended to us; alas! that we could but consider how Love and Unity concerns the *The Humi-* interest of Christianitie in the World. There are *liation, 24* those that simply imagine ( like the *Donatists* of *March* old ) that think none belong to God, and are to *1654.* be *saved*, but such of their own Judgement and *Motive 1.* Opinion, and those confined to this narrow part of the world; doubtlesse, his *Church* and *People* holds some proportion to his *greatnesse* and *immensitie*. We read, *That in every Nation he that feareth him, and worketh righteousness, is accepted of him*; and the *Angels* are to gather the *Elect* from the four *Corners of the Earth*, and before the *Throne* were of all *Kindreds, and Tongues & Nations*. They that make the favorable computation for the extent of Christianity, and dividing the World into 30 parts, the Christians part is as 5. the *Mahometans*, 6, and *Idolaters*.



laters, 19. And *Europe* alone, the least of the other four Parts can moit entirely challenge it, and of it the Turke hath his share, and consider what a share and portion the Pope holds, the Remainder being but share and portion of the Reformed Churches; in comparison of which, be it considered, how little a share and piece our Land and Nation is, and consider amongst our selves, how few we doe accompt to be true Christians, and the Godly; and I suppose, upon so rigid an Accompt the *totum* will hardly amount to make it our Saviours *Little Flock*; for the Word *Flock* doth import a number, which upon so severe a reckoning among our selves as Christians, will in comparison of so vast a body, and masse of men, hardly come up to *Unites* or *Ones*: so as to make up this flock, we must have that Charity to look about into other Quarters and Regions of the World. And doubtlesse, did we thus consider the fewnesse of Christians, even in outward profession, it should move us to more charity one towards the other, how different somever in some Matters of *Judgement* and *forms*.

2 It would be a great Motive to Love and Unity, to consider that the greatest scandall and Reproach the Enemies to Christian Religion hath, is to twitt us with our Differences and Dissentions; and were it but to stopp their mouthes, and to keep off the disparagement and dishonour from our Religion, we should incline all to Love and Charity among our selves.

3. It is the onely probable means to set up the Kingdom of Christ in the World, how to advance it in the World, and by what Means, I leave others to their guesse. But me thinks (with all humble reverence to the Secrets of God) the Lord in his good time will banish the *Evil Spirit of Er-*

*vor*, and *Dissention*, that hath so long annoyed his Church and People, and breath such a Spirit (as that bewixt Joseph and his brethren) into them. For I conceive it somewhat rational, that some such thing maybe, for let us look up into the former state of the Church, and we shall find nothing hath been more banefull and destructive unto it, than Dissentions and Errors, and therefore *Peace*, *Unity*, and *Charity* must necessarily be thought most advantageous for its recovery and advancement, and this happiness is most feared should betyde it, by its greatest enemies, as our ingenious Countryman Mr. Howel In Dedon. 1. p. observes, that the Turkes in their *Leranie*, pray, that the Discords and Dissentions of Christendom may continue, and when ever it falls out otherwise, there are among them very fatal prophecies, as in the Turkish History you may see.

There are those that hold it necessary there should be Heresies and Divisions among us, from that Text, *Opportet esse Hereses*, &c. These words were but occasionally to the *Corinthians*, upon the dis- I Cor. 11. order at that time among them concerning the Lords v. 19. Supper; and without doubt, not meant by the Apostle as to the tolleration of Errors or Divisions. Let us doe what we can, *Nolens Volens*, such infelicities we cannot prevent or hinder. As we commonly say, there must be *Sinns*, *Sicknesses*, and *Evils* in the world, not that we should give way to them, but rather because they will needs come upon us, we should use the more *Care*, *Endeavour*, and *Diligence*, to avoid and prevent them. And that above cited place, *There must be Heresies*, sounds alike with that place. *Matt. 18. v. 7.* *It must needs be that offences come*, but woe to that Man by whom the offence comes.

By the title you see here, we may discern how it concerns all who bear the name of Christians, to  
G be

*In his Speculum Europæ, or view of Religion in the Western part of the world.*

p. 139.

p. 201.

*In Annot. in Cass.*

*And certainly no other greater means to advance the Kingdom of Christ.*  
*Dr. Hall Sermon.*

be in the terms of *Charity, Peace & Unity* with each other. Some excellent men I find that hath laid this very much to heart, as Sir *Ed. Sandies*, who (as the Epistolar saith) gave such a blow to Popery, that such another would make his Tower fall about his ears, writing at least 50 part; besides those many passages of State, it contains many observable things, as to our times; and all upon the deep sense of the miseries of Christendom, and its distraction; and what rare passages he propounds for the remedy upon those 5 sorts of Unities to be considered. 1. The *Unity of verity*. 2. The *Unity of Persuasion*. 3. The *Unity of Charity*. 4. The *Unity of Authority*. 5. The *Unity of Necessity*, I leave to the judicious and charitable, and refer the knowing Reader, and all in authority, to ponder, I cannot but mention that he there charges all that are in extremes and those in all parties that stand in the termes of *scrupulosity, stiffness, and opinionativeness*, to be the Authors of the Church its misery, and ruine of the glory and grace of Christendom; a List of such Worthies we also find (and that most Protestants) in the learned and charitable *Grotius*; and it would please God to incline the worthy Ministers and Pastors of the Nations unto the study of Charity (at least among other, though lesse) unto their other Notions; and doubtlesse they would find from the Lord a more plentiful blessing upon them and their labours, which I will close with a sweet wish of an excellent man; *Oh that our Tongues and Pens were hapily met against the Common Enemy of Christendom, long agoe had the Mahometane Moon wained to nothing, and given way to the glorious Sun of the Gospel.*

By this we may discern how much it concerns all that bear the name of Christians to be at *peace and unity* then how much more us among our selves in this Nation. Oh that we would duly consider, that *God is the God of Peace*, our Saviour the *Prince of Peace*; his *Gos-*

Gospel the *Gospel of Peace*, and leaving the world, his greatest Legacy he could bequeath was Peace; and that we would consider that Divine comparison of the Apostle, Though we are *many Members*, yet but one body; and make it our great work and business to have Charity with each other; It is the very mark and badge our Saviour hath left, to distinguish us from others. *By this they shall know you are mine, if you love one another*: And the Apostle, as not valuing any thing with it, bids us *above all things to have fervent Charity among our selves*; And the writings of the Apostle, though sparing in matters of other great moment; yet Charity, as being that gift of greatest consequence to Gods Church and people (and in the want thereof it hath most, and still will suffer) doth most frequently inculcate it, and the mention of it runs like a golden vein through all their Writings, as intimating how much we should *value and practise* it above all Notions and Duties whatsoever. That we all having one Lord, one Faith, one Baptisme, *May all with one heart, and one mouth, glorifie God, the Father of our Lord Iesus Christ.*

Pet. 4. 8.

*Deo Gloria;*

*minimis maximo.*

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*Written by the same Author formerly, The Parliament explained to Wales, 1646.*

*Written by the same Author (but not yet published) Vox Sanguinis, or the want of justice against Blood and Murder in Wales, with the corruptions of Juries, &c.*

FINIS.

6 MA 50

6 MA 50



*ERRATA.*

**P**Age 27. line 24. for *Controversaries*, read *Controversies*. The same Page, instead of *leave us*, read *leave them*. Page. 24. instead of *among others*, read *among themselves*.

